

DEVELOPMENT OF THE HUMAN SOUL

1. The human soul passes through three stages of development which are mentioned in the holy Qur'an. The first stage is called **AMARA**, where the soul is uncontrollable and fond of committing evil. **Q (12:53)** says;

“Nor do I excuse my own self: the human soul is certainly prone to evil, unless my Lord do bestow His mercy...”

2. This is a stage when the soul is tempted by the earthly desires and it incites man to evil. It is opposed to his attainment of perfection and moral state.
3. The second stage of the development of the human soul is called **DHAWAMAH**, described in **Q (75:2)** which says; *“And I do call to witness the self-reproaching (accusing) spirit”*
4. This is a stage where the human soul feels ashamed for the evil man does and it tries to resist him from doing such evils.
5. It is a stage when the human soul commits an evil and seeks Allah's pardon and grace after sincere repentance. Here, the soul blames itself for doing evil and restrains its passions and appetites.
6. The third stage is called **MUTUMA-INNAH**. This is the highest stage of the development of the human soul.
7. At this stage, man is well pleased with Allah and Allah is also pleased with him. The soul is in fine state and has nothing to do with earthly life. Allah says in **Q (89:27-28)**;

“O you soul in complete rest and satisfaction! Return to your Lord well pleased and well-pleasing unto Him”

8. It is a stage where the human soul becomes immune to all moral weaknesses and it is braced with a special spiritual strength.

TREATMENT AND DESTINY OF HUMAN SOUL

9. As for the treatment of the human soul, Allah does not charge any soul for which it cannot bear. He says in **Q (2:286)**; *“And no soul does Allah place a burden greater than it can bear...”*
10. This means that Allah will charge and accept from each soul that which it had the ability to offer.
11. As for the destiny of the human soul upon the death of man, the holy Qur'an teaches that the soul does not die but it is put in a preserved place where it is kept in waiting until the Day of Resurrection.
12. According to Islam, the death of a person is only the change of form/state. This means that the disintegration of man's physical earthly life does not mean the end of his life.

Q (56:60-61) says; *“We decreed death to be your common lot, and We are not to be frustrated from changing your forms and creating you again in forms that you do not know”*

13. When the soul is removed from its natural habitat, it is given another body in a form beyond human capacity to conceive, where it grows and develops.
14. At the time of death, the human soul does not die but it is taken away by Allah and kept in a reserved place from where it will be taken to account for what it did on earth.

Allah says in **Q (39:42)**;

“Allah takes away the men’s souls upon their death, and those that do no die during their sleep. Those who are doomed He keeps with Him, and restores the others for a time ordained...”

15. The destiny of the believers on the day of judgement will be paradise. Allah says in **Q (89:27-30)**;

“O you soul in complete rest and satisfaction! Come back to your Lord well pleased and well-pleasing unto Him! Enter among my devotees! And enter my Heaven/paradise”

16. As for the sinners, their destination will be hell. Here, Allah says in **Q (20:74)**;

“Verily, he who comes to his Lord as a sinner, for him is hell, he shall neither die it nor live”.

17. In Islam, the final destiny of the human soul will depend on Allah’s will and mercy because according to the prophet PBUH mere actions of man will not guarantee him paradise or save him from hell unless accompanied by Allah’s mercy.
18. In conclusion, it should be noted that whether by one’s deeds or environment in which he lives, the destiny of the soul will be determined by the mercy of Allah.
19. In situations where there is Allah’s pre-determination (Qadar), one has to always pray to Allah for a better place after death.

Revision questions

- a) *Discuss the Islamic teachings on the development of the human soul.*
- b) *Give an account of the origin and destiny of the human soul.*